THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN HISTORY—VII.

By K. S. Ramaswami Sastri, B.A., B.L.

I see the Pandavas and Kurus pass
With lordly steps across time's shifting stage,
Heroic men in a heroic age!
In whose pure life as in a magic glass
We see our self with new and godly grace.
In Vyasa's holy and inspired page
We see the gods in earthly scenes engage
And human mind transmute to gold from brass.
Throughout the scene the form of Draupadi
Moves like the orbed silver Moon at full
And sheds o'er all her self-reliant charm.
Lord Krishna's grace enkindles ecstacy
And wisdom pure and calm and beautiful
And saves all men from sin's soul-killing harm.

NOTICE.

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THE MANAGER,
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Great Thoughts

Silence is the ambrosial night in the intercourse of friends, in which their sincerity is recruited and takes deeper root. The language of friends is not words, but meanings. It is an intelligence above language.

***

Slander is a poison which extinguishes charity, both in the slanderer and in the person who listens to it.

***

Conviction of ignorance is the door-step to the temple of wisdom.

***

Music is a Moral law. It gives a soul to the universe, wings to the mind, light to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order, and leads to all that is good, just and beautiful.

***

Don't nurse opportunity too long—take it into active partnership with you at once, lest it leave you for other company.

***

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

Events of the Week.

In the distribution of the Reparations payments actually made so far by Germany the share that has fallen to Great Britain is £ 65,944,100. *The Forum* of Calcutta asks:— If one were bold enough to commit the sacrilege of interpreting civilizing missions in terms of sordid lucre, one might be tempted to inquire how much of this sum India, as an "integral part of the Empire", might expect to get.

* * *

The Forum continues in a cynical vein—Indians who are so proud of their spiritual traditions ought, however, to rise above this churlishness. They have had the choicest of compliments on the gallantry of their soldiers and the liberality of their legislators, who, of their own motion, sanctioned a contribution from the Indian taxpayer's money to the war chest of Great Britain. And if this is not sufficient recompense for her efforts at winning "the war to end all war," there is the fictitous rate of two shillings to the rupee fixed by the Currency Commission in order primarily "to stabilize" exchange and incidentally lighten England's war debt to India. For every pound of fifteen rupees which India has spent in military operations connected with the war she has, or has had, the privilege of getting in return a pound of ten rupees. No wonder that Mr. Keynes, the great British expert, is in favour of a "managed" currency.

* * *

In the course of an article in *Young India*, Mahatma Gandhi asks the workers to carry out the Congress boycott of schools and law courts, not by propaganda for emptying Government schools and courts but by the constructive method of establishing and popularising national schools and punchayats. It is a call for greater and more enlightened effort than in the past and the constructive turn which he has given to the original programme is calculated to disarm opposition among those who are opposed to the negative method of reconstruction.

* * *

Regarding the adoption of Non-Co-operation Methods in the Indian States. *The Indian Social Reformer writes*:— The National Congress from the first regarded Indian States as outside the sphere of its operations. This wise rule has been followed without a serious break down to the present time. Not only that but Maulana Mahomed Ali at the Cocanada National Congress and Sir Tej Bahadur Sapru at the Poona Liberal Federation in December last from their different points of view, came to the same conclusion, namely that it would be best for the present to observe a policy of non-interference with Indian States. The Kerala Congress Committee started *satyagraha* at Vaikom ignoring this sound principle. Congressmen in Gujarat and Kathiawar have announced their intention to hold a Political Conference in Bhavnagar against the order of the administration. Mahatma Gandhi, out of his abounding loyalty to his friends and adherents, has sought to justify the action of the Kerala Congress Committee on the ground that the right sought to be asserted is a socio-religious matter. Even this excuse does not exist in the case of the proposed *satyagraha* at Bhavnagar. One is almost led to think that having been headed off the political field in British India, Non-co-operators are seeking fresh fields for *satyagraha* in Indian States. We are utterly at a loss to understand what the purpose may be behind this new development which, on the face of it, seems to be calculated to alarm even friendly Indian States and to drive them into the arms of political reactionaries in India and England.

* * *

Mr. K. Natarajan, in a signed article in the *Indian Social Reformer* writes thus of the Vaikom Satyagraha:— "So far as the facts of the case are concerned, the Satyagrahis' version is at variance with that of the Government. Mr. George Joseph speaks of a Government road which happens to pass outside the great wall of the temple which, as well as all other temples in the State, he says, were confiscated by Colonel Munro when he was Resident-Dewan. There is no mention in the Travancore State Manual of this act of confiscation, which, on the face of it, appears to be highly improbable. There are about ten thousand temples in Travancore owning property worth about two crores of rupees. The Travancore State Manual gives brief accounts of the history of the principal temples, and it is stated there that the Vaikom temple was handed over to the Raja of Travancore by those who were managing it some centuries ago. The prohibition order against which Satyagraha is being conducted stated, according to the Inspector of Police who gave evidence (reported in the *Hindu* of the 11th April) at the trial of the first batch of Satyagrahis, that the road was the property of the Temple and that it was not open to the public. He further stated that the road beyond the point at which the prohibition order was posted, led straight into the Vaikom temple and non-caste Hindus were not in the habit of using this road. The Satyagraha leaders, in their statement before the Court, did not challenge these specific statements. If the part of the road which they wished to traverse led straight into the temple and was owned by the temple, it cannot be said to be a public road, and there is no point in the declaration of the Satyagrahis that they were not concerned now with the question of the entry into the temple. In fact, this declaration, in my opinion, betrays the weakness of the present Satyagraha movement. The Akalis at Gurukabagh and at Jaito were breaking an order of prohibition in the discharge of what they conceived to be a supreme religious duty. At Vaikom, the Satyagrahis concede that it would be wrong or at any rate inopportune of them to seek admission to the temple, but they insist on walking on the road which leads straight into the Temple as the gullet into the stomach. The Satyagrahi, that is, a man possessed by an overmastering passion for truth, should not draw such nice distinctions."

* * *

Further on Mr. Natarajan says:—On almost every incident considered essential by orthodox Hinduism but which I felt pressed harshly or unjustly on individuals or classes, I differed from and openly and unhesitatingly disobeyed and have done my best to get all those within my influence to do likewise. The matters of dissent are so numerous that at one point it seemed that the honest course would be to shake the dust of Hinduism off one's feet. But one consideration prevailed. If there was nothing in Hinduism but the irrational and oppressive restrictions which repelled one, how was one to account for that supremest triumph of Hinduism—the Hindu woman, with her sublime self-effacement in all that concerns herself and her equally sublime self-assertion in all that concerns others to whom she owes love and protection? And this not as an exceptional case, but as the normal type. Another thought that has held me is that there is no other religion which not merely permits but which inculcates respect for all religions as does Hinduism. Interested misrepresentation can never impute to a Hindu such a statement as that erroneously imputed to Maulana Mahomed Ali. Saintliness, purity, goodness, are sufficient passports to the reverence of the Hindu. There are scores of Mahomedan and Christian shrines in India which are as sacred to the Hindu masses as their own temples. The achievements of Hinduism in the past by absolutely non-violent means have been stupendous. It transformed the flesh-eating, liquor-drinking cult of the Vedas into the religion of Ahimsa. Even as regards the untouchable classes, it has, until foreign rule deprived it of initiative, been active in its own way in bridging the gulf between them and the main body of Hindus, as witness the numerous outcaste saints canonised by the popular religion. Surely it is wrong to judge of this great system by its defects. We must seek out its ideals. We owe to it all that is worthy and beautiful and true in us. Corruptions have grown upon it in abundance, but they can be removed without making a bonfire of the whole system. The method adopted at Vaikom is the very worst that could be thought of for removing untouchability. It is only a modified form of picketting. Social reform can never be advanced by over-riding the right of the orthodox to observe their cherished modes of life and worship. It is as possible, says Morley, reverently to disbelieve as to believe. Where we are obliged to dissent, it is incumbent upon us to do so in all love and reverence.

The Hindu Message

Unity and Diversity in Indian Religion.

Whatever be the mutual differences discoverable among Indians as regards their knowledge of the true aims of life and the experiences or activities which are to lead to their realisation, there can be no doubt that they are almost entirely unanimous in regard to the nature and value of the ultimate sources from which we are to obtain our acquaintance with those aims, activities, and experiences. Hence it is that our social fabric, during these countless thousands of years, has maintained its identity—and in a manner as astonishing as it is clearly discernible—in spite of the disturbances of thirty centuries arising from the attacks of schismatics from within and the aggressive intrusion from without of the followers of alien religions. A great Indian Rishi and philosopher has said:—"Without a Pramana (source of proof), there cannot be a true knowledge of objects ; without a true knowledge (thus gained) there can never be (for us) the power to act effectively (for the accomplishment of our aims)." Knowledge of truth, and effective activity doubtless influence each other,—but in India both derive their value from the fact that they originate from the Pramanas (or the established sources of demonstration),—the most important of them all being the Vedas. Sense-perception, and the methods of raticcination are accepted as having their own proper value ; but the Sruti—and the Smritis, including the Itihasas, Puranas, Darsanas, etc., which are founded on the Sruti and devised by the Rishis as helps for the proper understanding of the objects of life's attainment and the methods of reaching them—have ever been accepted as our sole and unquestionable authorities for regulating our minds and lives on earth. It is thus that, in spite of the diversities inevitable in the thoughts, principles, and practices obtaining among the various groups and sub-groups, divisions and sub-divisions, existing in the fabric of Hindu society, we still maintain to a large extent the unity and harmony which attracts the astonishment of foreigners, while defying their powers of comprehension or explanation and enabling Hindus to inflict discomfiture on their attempts to destoy them and introduce here the same anarchy, social and ethical, which they find prevailing in the West.

The Skanda-Purana (Vaishnava-Khanda, Part II, Chap. VII) says:—"People on earth mostly desire the enjoyments of life here, such as sons, grandsons, and other possessions, and so are in their nature either *Rajasic* (active) or *Tamasic* (immersed in ignorance). One among many, here and there, makes the endeavour to gain the (Elysian) joys of Svarga and performs, at considerable pains, Yajnas and other good Karmas. Setting their hearts on various low objects of desire and performing many prescribed karmas, men do not care for liberation from Samsara. Hence Rajasic and Tamasic Karmas are well known among men, but Sattvika Karmas *i.e.*, Karmas which are performed only to please Hari and not to gain any desirable worldly objects for the self—are not so well known among men, for they are subject to the delusion of Deva-maya (primordial matter)." We here see that Dharma is of three kinds or grades, and that all men cannot and do not pursue the same ideals of conduct. The Bhagavad-Gita further points out that men vary in their inborn conditions of mental development as *Sattvic*, *Rajasic*, and *Tamasic*. Hence, we conclude that these conditions or stages tally with the previously mentioned ideas of human conduct and that, as the Gita (IV. 13) points out, "the four Varnas were created (by Sri Krishna) according to the division of Guna (material composition) and Karma (functional tendency.) This view is, also, in entire accordance with the Gita doctrine (XIV. 5) that "Sattva (equipoise), Rajas (activity), and Tamas (ignorance and inertia) are the Gunas (substances) which arise from the differentiation of Prakriti (primordial and undifferentiated matter), and they bind down the indestructible soul in the body." Further, the Gita (XIV. 4) speaks of "the bodies which are born in all the different kinds of wombs," —*i.e.*, (as Ramanujacharya interprets it in his Gita-bhashya) "the bodies composed of various limbs and organs which are born in all kinds of wombs, such as those of devas, pitris, men, cows, beasts, etc." Thus, throughout the universe,—and not only among men, but among birds, beasts, trees, etc.—are to be found the four *Varnas* or divisions corresponding to the Gunas,—and the preponderating Guna or substance exists and acts as a physical tendency characterising the bodies and minds of all beings. Hence, it need be no surprise that, as we have said above, the preponderant Guna determines the nature of the Dharmic (*i.e.*, ethical or religious) activities preferred by men in the corresponding stages of development.

The existence of Varnas created according to Gunas does not mean that these Varnas are water-tight compartments of our social edifice, but they only indicate tendencies preponderating in the various Varnas. Though in each Varna there is such a dominant trend and direction discernible in men's characters, preferences, and deeds, there must be (or are) individuals—whose numbers may vary at different times—possessing other tendencies and preferences. The struggle for existence ever going on in every part of the universe prevents rigidity both in the composition of every Varna and sub-Varna, and in the characters, tastes and performances of the individuals composing each of them. This same conclusion applies also to the religious aims and activities of each group and sub-group as a

whole and of the individuals in each. Hence, we are justified in holding that, when we speak of men in different stages of religious development and their corresponding activities, we have not individuals alone in view, but also groups of men. The Vedic religion does not hold that any particular religious doctrine (or even observance) is to be revealed to a particular class or group only, and not to others. The prescriptions of the Vedic religion fall into two classes,—those which are of the kind usually called social and economic, and those which are known as spiritual. Manu and, following him, the various Rishis who have promulgated the Dharma have *largely* insisted upon rigidity in the practice of purely social and economic matters (or observances) and have thus prevented the prevalence of unhealthy competition in practice among the Indian working classes. Not only have we secured this benefit, but we may be sure that much of the corporate strength of the Indian social edifice in the past is due to the co-operation and harmony thus secured among the Hindu people as a whole, in all their purely religious aims and endeavours and in spite of the fact that the Acharyas (as distinguished from the Rishis) who subsequently appeared and gained a following for themselves among the people propounded different and even mutually conflicting systems of religious thought and practice. Manu distinctly points out that in assigning separate *Vrittis* or occupations to separate Varnas, he had in view the avowed aim of "protecting the *interests* of the entire created universe." Such occupations (or Karmas), especially those assigned to the Brahmins and known as Shatkarmas—viz., performing, or officiating at, sacrifices, studying or teaching the Veda, giving (*dana*) and receiving (*pratigraha*) presents,—have not much value from a spiritual point of view, for the gaining of the soul's liberation or salvation from the bondage of material aims and pursuits. On the other hand the Dharmas which have alone a spiritual value (and bring no professional or economic uses or gains) are dwelt upon in the Gita (XVIII. 41-44) with much emphasis and force especially in the case of the Brahmins. It is these also that are largely dwelt upon in the Puranas. Taking each Varna, most of its members share in the Vasanas peculiar to its spiritual condition and qualifying it for the Dharmas assigned to them. But various individuals in each Varna may have the predominant Vasanas of other Varnas and groups. Hence, the most spiritual dharmas—*jnana, yoga,* and especially *bhakti*—are made common to all. (XVIII. 46). Though the sacred sources from which these methods are inculcated differ in the case of the several Varnas in accordance with the injunctions contained in those sources themselves,—viz., the Veda in the case of the twice-born castes, and the Itihasas, Puranas, etc., in the case of others—the methods and observances for the gaining of spiritual results are in practice largely the same and can be learned by any one from his Guru.

As the Gunas of various persons are various, the spiritual Dharmas which have an attraction for them will necessarily vary, too. But the highest and most spiritual of all methods of religious practice—those, chiefly, which are included in the ideal of Bhakti— are available for all, if the teacher can be got at. There is a circumstance not commonly understood about these special Dharmas,—and, as a matter of fact, in a democratic age like the present, it leads to many class hatreds and misunderstandings. For instance, the Hindu sacred books often declare that gifts should be made only to deserving Brahmins on various occasions when bhaktas (of Vishnu or Siva) perform various rites or vows. We cannot discard the prescriptions of the Puranas and other sacred authorities in order to have the satisfaction of introducing into our religious observances the false and irrational conceptions of universal equality associated with the so-called principle of modern democracy, now largely getting discredited. If these new-fangled notions of democratic equality are to be introduced, we may as well begin by abandoning our sacred Dharmas themselves which are enjoined by the sastras which we regard as authoritative. Often the Bhakti Dharmas look rather trivial,—bathing before dawn, the wearing of the twelve *namas*, or of other corresponding marks with ashes, washing the feet of guests invited, when especially they are learned men and possessed of virtue, making gifts of shoes and umbrellas to them, the establishing of watersheds in the hot season, etc. But our authorities declare that, when these acts,—trivial and inexpensive as they may be, and springing, as some of them do, from purely personal feelings and sanitary considerations—are done out of the love of God (*Daiva-bhakti*), they are among the highest Sattvika-Dharmas and secure the highest spiritual rewards and even what is known as *Sayujya*, one's union with the supreme lord of the universe. Sri Krishna declares in the Gita:—"He who offers to me with devotion a leaf ,a flower, a fruit, water,—that I accept, offered as it is with devotion by the pure-minded. Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, in whatever austerity thou engagest, do it as an offering to me. Thus shalt thou be liberated from the bondage of actions of good and evil results; equipped in mind with the idea and feeling of renunciation, thou shalt come to me." (IX. 26—28) Sri Krishna also says:—"the course of karma is hard to unravel." The heart's love and devotion towards the Supreme Being, followed by the practical observance of the Shastraic injunctions, alone form man's allotted part and function on earth. The results are in the gift of the Supreme Being, and will surely follow when the time is ripe. "Ours is not to reason why, ours is but to do and die." Heaven's demand upon us lies in unquestioning faith and unbounded and loving acquiescence in its precepts and awards

To be concluded.

DHARMA AND LIFE

PART I.

By K. SUNDARARAMA AIYAR, M.A.

Featherweight Paper. Cr. 8vo. Pp. 255

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Social and Religious

Age of Consent Bill.

By Kali Charan Sen.

In 1922 Rai Bahadur Bakshi Sohanlal introduced a bill in the Legislative Assembly to amend S. 375 I. P. C. by raising the age of consent to 14 years. He admitted his inability is quote any instance justifying the course taken, still he would have it as the age of 16 years was the minimum in European countries. But having regard to the custom of early marriage prevalent in India he took a medium course and fixed 14 years for the present. Better sense prevailed in the Council and the bill was rejected a few month ago. The mantle has now fallen on Dr. Gour; like his other attempt to break the citadel of Hindu religion he has now come forward with the same bill and had it introduced in the Legislative Assembly in February last and very soon after it was referred to a select committee consisting of members selected by the mover of the bill.

In England bills are classified as public and private—the object of a public bill being to alter the general law; the object of a private bill being to alter the law relating to some particular locality or to confer rights on, or to relieve from liability some particular person or body of persons. There is important distinction in the mode of passing public and private bills and in the principles by which Parliament is guided. In passing public bills, Parliament acts strictly in its legislative capacity, it originates the measures which appear for public good, it conducts enquiries when necessary. The forms in which its deliberations are conducted, are established for public convenience; and all its proceedings are independent of individual parties, who may petition, indeed, and are sometimes heard by counsel but who have no direct participation in the conduct of the business. In passing private bills Parliament still exercises its legislative function, but its proceedings partake also of a judicial character. The persons whose private interests are to be promoted appear as suitors for the bill; while those who apprehend injury are admitted as adverse parties in the Suit. Private bills have often been objected to, and have been debarred in the House of Commons from proceedings on the ground that from the scope and objects, or from the principles involved in them, they should have been introduced as public bills (May's Parliamentary Practice). Bobu Jagendra Nath Mukerji M.A. B.L. Vakil of the Calcutta High Court in his valuable pamphlet on the Legislative Assembly and its work thus describes the procedure as it obtains in the Legislative Assembly: "In the Indian Legislature, the attitude which the Central Government have taken up so far, in respect of all non-official bills, is inexplicable. It does not stop to consider whether there is any momentum of public opinion behind any such bill to justify its initiation. Even if any such bill be of a character which would bring it under the class which, in England, is deemed as that of public bills, its origination is left in the hands of the non-official member concerned, and the Executive Government simply decide what attitude they should adopt with respect to it. The non-official members are permitted to treat them as their private property and manipulate them during their passage through the Legislature, in nominating members of select committees just as they like, by influencing the votes of members by means not apparent to the public nor warranted by the intrinsic merits of the bills themselves, as well as, in various other ways. As matters stand now the previous sanction of the Governor-General under S. 67 clause (2) has been left practically without any guidance or control by rules having the force of law." This is the observation of a gentleman who as a member watched the business of the Legislative Assembly for 3 years. To justify his remarks he has quoted many instances how Hindu law hallowed by ages is now sought to be abrogated at the will and the caprice of an individual member. The salutary provision which enjoins that it shall not be lawful without the previous sanction of the Governor General to introduee any measure affecting the religion or the religious rites and usages of any class of British subject in India is more honoured in its breach. People are not in a position to know whether any sanction was obtained for the introduction of the present bill of Dr. Gour but one is apt to think that no such sanction was sought for or obtained so soon after the rejection of Bakshi Sohanlal's bill on the same subject when the cry of religion was raised. If action is not taken under the provision of section 67 (2) of the India Coancil Act in an instance like the present one then it is difficult to foresee its application. Something must be done in this connection if our religion and custom are to be preserved from inroads of individual members who concieve the idea that certain provision of Hindu or Mahomedan law jars with their ideas of fitness of things and instantly they set themselves to correct it. There will be no finality to such thing; every fresh change of members will give rise to fresh alteration no matter whether the people want it or not. We will always have Allen like member to support such bill in strong terms as if the very existence of India depends on it; although they are perfectly ignorant about the inner working of our society. They will, like missionaries, forget the condition of this country and will try to impose on us some ideas which appeal to them. Has it been proved that consummation of marriage after puberty is doing any harm to the health of our females and is the cause of the mortality of our children. If this is so then we would find quite a perfect order of thing in Europe and America where late marriage is the rule. The celebrated American Doctor Cowan says in "The science of a new life": "Out of a hundred women, there may on examination be found one who has perfect normal play of all the function of her body—the remaining ninety-nine being troubled with neuralgia or otherwise dreadfully nervous or have some one or other of the many female complaints." Dr. Chavasse in his advice to a wife says: "it is an astounding and lamentable fact that about one out of ten—that ten per cent of all the wives of England are barren—are childless." Dr. Sylvanus Stale D. D. in his "what a young husband ought to know," at pages 145, 156 thus draws a sorry picture of the American civilized society: "many wives are not willing to consent to become mothers because they are unwilling to give up society; they prefer to live for the rounds of fashionable life. * * * The mother who deliberately sets about to destroy this life, either by want of care, or by taking drugs or using instruments commits as great a crime. * * * The crime she commits is murder, the child-murder—the slaughter of a speechless, helpless being, whom it is her duty, beyond all things else, to cherish and preserve." Dr. Cowen in his "The Science of a New life" at page 276 says: "nowhere in the history of the world was the practice of abortion so common as in this country; * * * in New England alone, many thousand abortions are procured annually." He writes in another place "that we have become a nation of murderers." Another Reverend American Doctor in drawing the picture of the society obtaining there says "we could prove that in one little village of one thousand inhabitants prominent women have been guilty of what we will presently show to be murder. And sadder still, half of these are members of Christ's church." Dr. Cowan in dealing with the cause of the

abnormal rise of abortion in American Society classes the women into two parts (i) unmarried women (ii) married women. The first class want to hide their shame from public gaze and the second class want to have no offspring as interfering with their pleasure. Our friends should pause and ponder over the result of late marriage in the so-called civilised country. After all this picture of the western society, one is apt to say to Mr. Allen and people of his stamp "physician, heal thyself."

It is very difficult to say what is good and what is bad in marriage custom. Hindu customs have stood the test of ages and have produced the largest amount of happiness and morality in the community. "Every Englishman," wrote the "Statesman" a daily Calcutta organ, editorially in 1887 "must be painfully impressed with the evils that attend the custom of deferred marriage, if not sometimes ready to doubt whether infant marriage may not be the less of the two evils * * * * He must be a bold man whe still avers that deferred marriage and unrestricted freedom of choice between the Sexes produce a larger amount of happiness and morality in the community as a whole than early marriage contracted under the sole will of the parents."

Mr. F. H. Skrine a high Bengal official of long experience thus writes about the marriage custom of this country "Early marriages are stigmatised as the root of decay which is consuming the country's manhood. The cause of deterioration must be sought for in adverse physical conditions rather than in a custom which is hallowed by the acquiescence of a hundred generations. Doctrinaire reformers forget that human nature is more powerful than convention and that sexual instinct is far stronger and is manifested at an earlier stage of life in the tropics than in temperate regions. The institution of marriage regulates this overwhelming impulse, just as law does the equally powerful craving for revenge. Hence marriages in early life are good in themselves and the cause of good to society; and would be reformers should ponder well the lessons afforded by countless ruined careers, the outcome of an undue postponement of the nuptial rites."

Nature is the best Judge to determine when a girl becomes fit to receive her husband and the fictitous raising of the age would be erroneous. The same age limit cannot be fixed for the development of all girls as so many other factors such as physical vigour and constitution are to be taken into account. The Hindu Rishis therefore think that nature knows her business infinitely better and the well-being in the widest sense of the term lies in yielding to her and leaving the control of things in her hand. It should be borne in mind that over 70 per cent of girls in India attain puberty before the completion of the 14th year. The Hindus have to perform a certain ceremony, enjoined by their scriptures, when the wives attain puberty and then they become fit to be the partners of their husband. People may disregard this injunction if they like but they have no right to inflict their opinion on millions of people who consider it to be sinful to disregard their social and religious usages. To force a a people to break their time-honoured practices would be a folly of the highest degree. The marriage laws and custom of a people are the result of experience of ages and you cannot lightly handle them by legislative enactment passed on the strength of the majority of votes. To interfere with religion and religious custom of a people would be a folly of the highest magnitude and the Government would take note of the fact. If any change in our marriage law is necessary then it should come from within. No case has been made out for any change of the present law. The mover Dr. Gour cites the case of Egypt but India is not Egypt.

India has lost everything, her fame and glory, but if there is anything of which she still boasts, it is her women. Indian women have kept their honour untarnished even in their fall. Pray do not import the ideas of other people where different state of affairs obtain and do not mar the happiness of Hindu homes by introducing late marriage which is not considered to be a success in the countries where it obtains.

The Hindus should rise as one man and protest against this further intrusion on their religion. There are diverse practices among the people of India and because we cannot see eye to eye with some of them will we be justified in making law for changing them.

Literary and Educational.

Ancient Indian Education from the Epics.

BY DR. RADHA KUMUD MUKERJI, M.A., Ph. D., P.R.S.

concluded.

We may add to this the significant query of Narada who, wishing to know what King Yudhishthira has studied, only asks him whether he has learnt the sutras on horses, elephants and chariots together with the Veda-of-the-bow [being the only Veda mentioned in this connection]. Among other assumed subjects of royal study are mentioned sutras on other subjects such as those treating of poison, city life and military machines which together with the knowledge of magical weapons and sorcery make up the contents of the royal learning [II, 5, 110, 120 ff].

In the *Ramayana*. [I, 80, 27, ff.] the list of subjects the King is expected to study includes Dhanurveda, Veda, Nitisastra and the art (Siksha) of elephants and cars, besides the art of painting (alekhya), writing (lekhya), jumping (langhana), and swimming (plavana). In another passage we have mention of writing and numbers [(*lekhya—Sankhya*) *ib.* 80, 4 (cf. II, 2. 6)], of fine arts (gandharva vidya), logic (Nyaya), polity (nitisastra, etc.)

There are sevral similar lists in the Mahabharata. Reference has already been made to two such lists [XIII, 104, 125: V, 189, 1 ff] where we have mention of *sabdasastaram* and the sixty-four kalas together with yuktisastram (*i.e.*, grammar, fine arts and etiquette.) Another list enumerates the following [II, II, 25], ashtanga ayurveda (medicine with its eight branches). Rigveda, Sama Veda, Yajur Veda, Atharvaveda, Sarvasastrani, Itihasas, Upavedas, Vedangas, Vani of seven kinds, Samas, Stutisastras, (treatises of hymns), various kinds of Gatha litreature, bhashyas (*bhashyani tarkayuktani*) natakas kavyas, kathakyayikas [karikah]. Hopkins holds the view that probably this list is earlier than the previous one but both show that 'the line of education was away from the Veda and that what time the princes had was given to culture, not to religion. He further holds that "as the old royal personal fighting days ended—that is, as the princes were more and more expected to be figureheads in war, and drove into battle to watch it on an elephant's back rather than to lead it in a war car—their older bow—and sword—training was given up; but the time so gained was spent in more effiminate, certainly not more dryly intellectual, occupations. Perhaps the rather late Virata, with the cowardly little Crown Prince, shows us the step between."

We may also give in this connection some details of the military training which Kshatriya princes receive in the epic. The art of warfare was made up of several arts connected with the traditional divisions of the ancient Hindu army, *viz.*, the horse, the foot, the elephant and the chariot. The entire military science and art of the age seem to have been comprehended by the generic term *Dhanurveda*, the *dhanu* or bow being regarded as the type or symbol of all weapons or methods of warfare. Thus the *Dhanurveda*, or the general science of weapons and warfare is mentioned in different references as conveying different kinds of military knowledge or accomplishments. In one [VII, 45, 17,] the heroes are equipped with the strength born of the skill acquired [*Sikshabalopetah*]. In another [VI 74, 10; also 82, 37, 90, 42, etc ;] ' lightness of hand [panilaghava] is acquired. Other references [IX. 22, 16, VII, 142, 38, 169, 3,] mention 'lightness and cleverness' [laghava and sansthava]. The Dhanurveda also imparts the 'knowlege of siezing weapons' [sastragrahanavidya VI, 76, 7, and VII, 114, 4, It also teaches the arts of 'mounting' a car [aroha], leaping down [parayavaskanda], running [sarana], leaping easily [santrapluta], discharging weapons simultaneously [samyakpraharna], and of advancing and retreating [yana vyapayana] [VI, 76, 8, cf. *Ramay*. VI. 69, 30 ff]. All this shows that the Dhanurveda is the same as astrasiksha or art of handling missiles [VI, 118, 21]. Another passage [VII, 23, 39] even speaks of a man as being a paragon, [paraga] of proficiency in the Dhanurveda of missiles and Brahmaveda. The *rathasiksha* or skill with the car became also a part of the Dhanurveda wherefrom the knight learnt the art of 'circling' with his war car or 'doubling and returning' and the nagative skill of avoiding being made a *viratha* [deprived of one's war car] and preventing it from being splintered into fragments by the enemy's blows. There was also taught the skill in the use of armour so as to make it invulnerable. The skill seems to have been imparted by oral instruction. Drona knew 'how to instruct one to wear the breast plate so that it should be invulnerable' [VII, 48, 27, 103, 17, (varma bhasvaram)]. One passage [I, 139, 6, 17] extends the scope of Dhanurveda so as to include the knowledge of fighting with all weapons of which the bow is a mere type *viz.*, fighting with club, sword, car, bow, arrow and missiles. This extended scope leads to its four divissions [I, 100, 21; III, 37, 4; V, 158, 3; IX, 44, 22] according to the weapons taught or the methods of using them [III, 115, 45]. Though it is called a Veda (or more properly Upaveda) to denote its literary existence it was not studied naturally in the manner of the study of the other Vedas of memorising the texts. The learner must study it in isolation and by practice with his arms; if necessary, he must seek the aid of a teacher to show him their use; and in one case, he makes an earthen idol of the ideal teacher and worships him, so that he may imbibe his excellence by his self-absorption in the teacher. Ekalavya left home for the sake of his practice which thus included both physical exercise and spiritual, for the perfect marksman must not see anything but the target [I, 132, 33; 133, 5; 131, 42; 132, 13, 14, 34-35]. That the study of Dhanurveda is to be principally by practice is also shown from the case of Arjuna who goes out and practises even at night and thus becomes an expert in the various military arts such as those connected with the management of horses, elephants and the like [I, 132, 28.]

According to Hopkins "the ultimate expansion of the theory of weapons resulted in the theory of war and this was expanded again into a theory of polity; and we thus have on the one side our modern Nitisastra or system of royal polity, and on the other the practical instruction in the use of arms or the science of weapons. Thus in a late book we read: 'he will comprehend the science of weapons andthe different weapons, and the system of polity.[1] As stem of war is implied when we read, for example, of the system of Usanas, the system of Angiras' son, etc.'[2]'

The Identity of Viswarupacharya.

By R. Krishnaswami Aiyar, M.A., B.L.

The name of Sureswaracharya, the worthy opponent and the equally worthy disciple of the illustrious Sri Sankaracharya, has alway had a fascination of its own and during recent years that fascination has tended towards some of the Mutts claiming him as their first Acharya after Sri Sankara. As it is not possible to concede that the was the head of all the Mutts at the same time, each one of them has necessarily therefore to deny that he had anything to do with the other Mutts. Mr. N. K. Venkatesa Aiyar, M. A., the author of a brochure on "Sri Sankarachrya and his Kama Koti Peetha" attempts a reconciliation of these conflicting claims by accepting the theory that "he made Sri Sankaracharya, his foremost and fittest disciple, the next Jagad Guru, to be the occupant of the Kama Koti Peetha and the head of all the Mutts in India. Sri Sureswaracharya is therefore shown as the Guru after Sri Sankaracharya in the Guruparampara of both the Sringeri and the Dwaraka Mutts."

But the late Mr. T. S. Narayana Aiyar, B.A., B.L., a more militant advocate of the Kumbakonum Mutt, goes further and says: "The name of Sureswara is clearly an innovation brought about by the advocates of the Sringeri Mutt after 1856. Up to that period every one believed that Prithividhara or Viswarupa was the immediate successor of Sankara in that Mutt. Even in the Guruparampara Stotra recenly published in Devanagari characters at Srirangam, the substitution of Sureswaracharya in place of Prithividharacharya or Viswarupacharya is brought about in a clever and strategic manner and whoever might be the author of it, there is not the slightest doubt that he was conscious that Sankara's immediate successor was, according to all the well-known and authenticated records and traditions, not Sureswaracharya but only Prithividhara or Viswarupa and the able author by a pun on the words Viswa and Rupa tried to identify Viswarupa with the author of the Vedanta Vartikas and thereby suggests to us that Viswarupa and Sureswara are one and the same."

The sloka referred to is stanza 12 of the Guruparampara Stotra:

बिश्वं मायामयत्वेन रूपितं यत्प्रबोधतः ।
विश्वं च यत्स्वरूपं तं वार्तिकाचार्यमाश्रये ॥

The learned writer observes further; "It was first given out that Prithividhava (Prithividhara) was its first Acharya after Sankara. Some time later the name of Viswarupa had been mentioned in place of Prithividhava and both the names were understood to denote one and the same person.

1. "XIV, 66, 24, In the later books the system of polity was so familiar as to be used in the proverbs, *e. g*, XIII, 164, 7— 'not everyone that has perused the works of polity is wise in polity,'"
2. I, 100 36.

The name of Sureswaracharya had not been mentioned till the latter half of the last century as one of the Acharyas of the Sringeri Mutt. It is well-known that Padmapada, Hastamalaka, Totaka and Sureswara were the immediate disciples and successors of Sankara. *Viswarupacharya cannot be identified with Sankaracharya and is quite a distinct person from him.* It has been distinctly stated in all the ancient Sankara Vijayas that Viswarupa was an incarnation of Yama whereas Mandana Misra or Sureswaracharya was uniformly considered as an incarnation of Brahmadeva. Even the identification of Prithividhava (Prithividhara) with Viswarupa is open to serious objections" and reference is made to Prachina Sankara Vijaya of Anandagiri, Mathamnaya Setu etc. I do not propose to discuss here the very doubtful nature of these "ancient" records.

Mr. N. Venkataraman, M. A., the latest writer on the Kanchi Mutt, seems to be quite uncertain on this point for he says at page 38 "from the Sankara Vijayas we learn that Viswarupa was one of the names of Sureswaracharya"; at page 39 he says "Sri Sankara is said to have had four disciples with him in all his tours. These were (1) the famous Sureswaracharya (2) Padmapada (3) Hastamalaka and [4] Totaka. We know the names of some others also—[5] Udanka [6] Chitsuka [7] Prithividhava and [8] Viswarupa." In the very next page however he says "Prithividhava Bramhaswarupa and Viswarupa are probably only other names for him though sometimes they are regarded as different persons."

It will be seen frm the above that the main objections to the reliability of the Sringeri Guruparampara which has Sureswaracharya as its first Acharya are three fold :—

[1] Viswarupa is not the same as Sureswara.
[2] Sureswara was not mentioned till recently.
[3] Prithividhara is not the same as Viswarupa or Sureswara.

The first objection being the most important, we shall first dispose of the latter two. Even the author of Gururatnamala of the Kumbakonam Mutt could not get over the unimpeachable facts established by well-established tradition that Sri Sankara and Sri Sureswara both stayed at Sringeri for a long time. Regarding the former the Gururatnamala says

कलयन्निलयं च तुङ्गभद्रातटिनीरोधसि वेधसः स्त्रिया द्राक् ।
कतिचिच्छरदोऽत्यवीवहद्यो यतिराट् क्वापि मठे स मेऽस्तु सद्यः ॥

"That prince of ascetics who built for the consort of Brahma an abode on the banks of the Tungabhadra and who spent some years in a mutt there—let him be for me."

This "some years" is interpreted to mean "twelve years" on the strength of a stanza quoted by the commentator.

अब्दान्द्वादश सोऽत्यवीवहदधिव्याख्यानसिंहासनं
शिष्यान् स्वान् विनयन् स्वभाष्यसरणौ श्रीतुङ्गभद्रातटे ।
मृत्य्वंशं पृथिवीधवं विरचयन्पीठेऽथ विद्याभिधे
मुक्त्वा कुम्भभवाश्रमं समसदत्साक्षात्स रामेश्वरम् ॥

"He spent twelve years on the throne of teaching on the banks of the Tungabhadra. He instructed his Sishyas in the line of his Bhashyas. Then appointing Prithividhava, the incarnation of Mrityu, to the seat of learning, he left the Ashrama of Agastya and went direct to Rameswaram."

Surely a place which enchanted Sri Sankara so much that he spent twelve years of his all-too-short precious life of barely thirty-two years deserved the best of his disciples to continue the course of religious teaching. Prithividhava whoever he may have been must certainly have been the most competent among Sri Sankara's disciples. The tradition आचार्यो विश्वरूपकः recorded in the Amnayas had also to be accounted for. The commentator of the Gururatnamalika realises the difficulty and attempts a lame explanation by suggesting it was not improper to take Prithividhara and Viswarupa as one as they were incarnations of Mrityu and Yama (who were practically identical), were the Sishyas of the same Guru, were inseparable and lived at the same place.

'आचार्यो विश्वरूपकः' इत्याम्नायस्य च मृत्युयमावतारयोरेकाचार्यशिष्यभूतयोरविनाभावमेकाधिकरणवृत्त्योरनयोः पृथ्वीधवविश्वरूपयो राजपुरोहितन्यायेनाभेदप्रतिपिपादयिषया भक्त्या प्रवृत्त्यौचित्यात् ।

As Mr. Narayana Aiyar himself gives the period 1746 to 1772 for this commentator, it will be clear how inconsistent he is with himself in suggesting the name Viswarupa or Sureswara is an innovation as only Prithividhara finds a place in Krishnaraya's Sringeri Guruparampara dated 1854.

The author of the Kanchi Guruparampara having as above mentioned sought to make a futile attempt at making Prithividhava and Viswarupa into two distinct persons, had still to face the undeniable fact that Sureswara stayed at Sringeri for a long time after his Guru. He therefore attempts to make out that he was there at the invitation of the former two and all the three were there for some time.

स्थिरबोधघनप्रतापदाम्नोः गुरुपृथ्वीधवविश्वरूपनाम्नोः ।
चिरमर्थनयोरतुङ्गभद्रं सरसः सौतु सुरेश्वरः स भद्रम् ॥

"That Sureswara who lived for a long time with pleasure on the banks of the Tungabhadra at the request of Nityabodhaghana and Pratapadama who were respectively called Guru Prithividhava and Viswarupa—Let him give us good."

Still the inclusion of Sureswara's name in the Sringeri parampara had to be explained. The author therefore ingeniously enough says that Sureswara was not really the head of any mutt but was entrusted with the general supervision over all and that therefore he is considered also as an Acharya of the Mutts. The reason alleged for not appointing Sureswara to any of the Mutts is also curious.

सुरेश्वरस्य च सकलविबुधशिरोमणित्वेऽपि शपथपथैकप्रापिताश्रमतया स्वयमपरमहंसतया च न क्वापि आचार्यतया प्रतिष्ठितता ।

अयं सुरेश्वरः स्वयमपरमहंसतया परमहंसैकसमव्यासनीये जगद्गुरुणा स्वपीठे शिष्यपीठेषु वा न निवेशितोऽपि स्वसमानवैदुष्यभाजनतया महायोगितया च सर्वपीठव्यवस्थागोपने नियुक्तस्तत्र तत्र कियन्तं चित्कालमुवास । ततस्तन्मठीयैः स एष परमाचार्यात् परमाचार्यपरंपरायां पठ्यत इति वस्तुस्थितिः ।

"Though Sureswara was really a diadem among the learned he was not appointed Acharya of any place as his taking Sannyasa was only in

pursuance of a bet and as he was not himself a Pramahamsa."

"This Sureswara not being a Paramahamsa was not appointed by the Jagadguru to his own Mutt or to any of the Sishya Mutts which could be occupied only by a Paramahamsa. Yet as his learning was equal to that of Sankara himself and as he was a great Yogi he was asked to look after the conduct of all the Mutts and he accordingly stayed in those Mutts for some time. This is the real reason why he is mentioned as the Acharya next to Sankara in the several Mutts."

I fail to see what was the disqualification that attached itself to Sureswara so as to debar him from being a Paramahamsa. Mr. N. K. Venkatesan says in his brochure "As Sureswaracharya had been a Grihastha or householder before he became a Sannyasin and Sri Sankara desired that his own special Puja to the Yoga linga and Meru should continue to be performed only by a Brahmacharin who became a Sannyasin directly, he appointed his disciple Sarvajnatma Sricharana to perform his puja after himself as he was a Sannyasin of the type he had in view." If this is the reason contemplated by the commentator of the Kanchi Gururatnamala, we have only to observe that the statement that a Grihastha is disqualifid to enter the Paramahamsa order is opposed to all Shastras and opposed to all practice hitherto. Again, to say of Sureswara that he was not a Sannyasin by conviction is the highest profanation. His beautiful works, Naishkaramyasiddhi, Manasollasa and the Vartikas are themselves sufficient to refute this suggestion.

To be continued.

Historical and Scientific.

Exchange Stabilisation : The Present Situation Some constructive proposals.

By V. R. Ramachandra Dikshitar, B.A.

(*concluded.*)

Internal stability or increase of production.

All this amounts to this— that for restoring stability in exchange, the first essential requisite is the stability of internal currency. It is the bedrock on which the whole structure rests. Hence ways and means should be sought to bring about a satisfactory system of currency internally. This requires of all the furtherance of production more and more. For it is a matter of common experience that there would be no inflation of prices if our resources with regard to production are great, rich and never failing. It is significant to note here that merchants engaged in production should in no way be discouraged by the inflation or deflation of prices. For discouragement weakens the element of initiative in the person or body of persons as the case may be, and affects the tone of the whole method and process. Hence businessmen should always be fired by newer hopes, and enkindled by brighter promises as regards the future. With this in view production to the utmost possible extent should be carried on.

What The Government can do.

Again the Government should bind itself to balancing the budgets in the true economical spirit. There should be a clear perspective with regard to the income as well as the expenditure. The present system of taking bank-credits and the issuing of superflous additions of paper money, and such other devices so as to get large loans to meet some items of unnecessary and heavy expenditures which could be well cut short, should be avoided as far as possible. Because to have recourse to such loans is indirectly to cause depreciation of the country's currency. If internal currency gets depreciated, it goes without saying that the rate of exchange gets evidently lowered. By these and other similar methods alone, we can confidently hope for the speedy attainment of internal stability. If this were realised, exchange stability follows as the day follows the night.

A suggestion.

William Walker, writing in the *Fortnightly Review* for April 1922, on the above subject, suggests the adoption of new par values on a gold basis so as to effectively put down the gambling exchange conditions. The writer is indeed alive to the fact that his scheme means a new revolution in the rates of exchange, involving, first, an equal distribution of gold for which America should give its consent, secondly, the abandonment of a depreciated currency, and thirdly the reissuing of a new currency. To effect this kind of transformation, the ground should be cleared beforehand. By this I mean we should create an atmosphere of confidence, and sacred precincts of trust.

The Elements of confidence.

How this element of trust forms a principal factor may best be illustrated from the present condition of Germany. There it is something strange and interesting to note the external depreciation of the mark. It is 70 times nearly more than it was in the pre-war period. But the same proportion, it is said, does not exist so far her internal transactions are concerned. It is about 30 times more than what it was. It is pertinent to ask what is the cause of all this. The question can easily be dismissed by a word. It is the element of trust or distrust that plays, and decides. Her great war expenses accompanied by the equally great indemnity imposed on her, had made the mark depreciate to a remarkable degree. It is the distrust of other nations that is primarily responsible for this unprecedented situation. And the element of trust among themselves—a faith in their own currency—seems to linger in Germany, and hence has not caused a greater inflation as otherwise. What we wish to drive at, is restoration of the sense of trusting and understanding between one nation and the other which would indeed go a long way in minimising the adverse effects that would accrue from a sudden transformation of a currency system.

Gold as the basis of exchange.

I have not examined the methods adopted during the war for controlling the exchange by various countries but they have since proved unworkable. The suggestion of a gold basis seems to be a sound one. Sir James Wilson writing in the '*Financial News*' speaks of gold as an indestructible basis of exchange. Why? It is because of the higher and superior qualities that gold possesses. Any other commodity including all other metals is subject to destruction or is liable to wear and tear in course of time, whereas gold, Hartley Withers summarises, is permanent, postulate, steady in value and of universal acceptability. Sir James adds to these, when he says most commodities once used could not be used again, and only some at a considerably heavy cost. But though gold is used as coin, ornament or bullion, nothing appreciably is lost, for if even melted times without number it does not lose in quality or quantity. Considering its excellent merits, we have no shadow of doubt that gold would be recognised as the true exchange basis by all the civilised countries.

A ROUND TABLE CONFERENCE.

Walker's proposal is one of the several that have been placed before the public. Others are ProCassel's purchasing power parity, Dr. Vissering's international credit organisation, TerMeleun scheme of fixing assets by international commission etc. We do not want hereafter half-hearted or temporary measures. These could not meet the situation successfully. We want means at once workable and practicable. For this nothing would be wiser than to call for an International Round Table Conference of economists of repute and financiers of long standing. When once the pick of the economic world meet together and put forth their associated efforts in a purely disinterested spirit, they would tackle the whole question in a comprehensive, courageous and practical manner, as befits their rich and varied experience and wisdom. Their bona fide decisions would be readily taken up and the demands of the situation would be adequately, and properly met.

EXCHANGE STABILITY AN INTERNATIONAL PROBLEM.

It is superflous to note here that exchange stability is an international problem. The system obtaining at present in each country is to regulate its trade and its exchange problems. On the face of it, the system is narrow, and thoroughly unworkable, especially when each country has become interdependent. The present position is manifestly clear. Any country could not get on per se, and is obliged to the other country or countries for at least certain articles. In view of the circumstances existing today, one cannot but conclude that international rules and regulations should be formulated, binding upon all the nations of the world. We should see these laws are observed in their letter as well as in spirit. By some such practical methods alone, one has brighter hopes of a roseate dawn in the economic sky in the near future.

Short Story.

The Adventures of Subhedar Major Jairam Singh.

—V.

The Well of Kali.

By Dr. T. V. S. SHASTRI, L. M. S.

"The present epidemic reminds me" began old Jairam Singh, one wintry evening divining in our faces, the craving for a story from his lips, "of an incident that happened in Delhi, rather in the early days of the Mutiny.'

'The Mutiny or Revolution, as the Rebels called it, was a well accomplished fact' continued the hoary veteran, as we all settled ourselves in the most comfortable attitudes, 'and in proof of it, old Bahadur Shah, an unfortunate descendant of the once great, 'Great Moghuls,' was proclaimed by Hindu, Muslim, and other rebels as the Emperor of India on the 11th of May 1857. That was a good move of the rebels in more ways than one. It tickled the Muslim minds and made the Emperor and his courtiers feel so kindly disposed towards the Hindu princes, that they were mere tools in the latter's hands. Indeed a lesson could well be taken by the present day Muslims and Hindus from the relations of that critical period. To most of the populace also who still remembered the glory of the Moghul Rule, the proclamation came as a natural thing.'

'But the proclamation proved to be not very auspicious. The princes of India who are ever, even to this day—more concerned about their emoluments even as puppet rulers, than about the welfare of their subjects, had not a little respect for British guns and British bayonets. Even powerful Muslim rulers like the Nizam remained indifferent. They wanted to wait and be sure of the success of the revolution before they could risk their positions by joining in it. In the Punjab which never relished Muslim rule, the princes went a step further and helped us as far as possible while distant provinces like Madras, the Moghul suzerainty over which was merely nominal at the best of times, remained apathetic enough to spare the forces stationed there to proceed wherever they were wanted. The British Rulers ever alert in-finding out circumstances favourable to them and never slack in taking advantage of them knew all this and acted promptly. Like elephants throwing dust on their own heads, the Maharajahs of Nabha, Jhind and Patiala, were prevailed upon to keep the communications with Punjab at their own cost. The first thing they secured the Punjab and next thing they concentrated on Delhi itself the centre of all revolutionary activities, even before the proclamation preparations for the siege of Delhi, were well in hand. Though it was not a regular siege, completely shutting out the beleagured city from the outside world, our General was not in the least disheartened. That is a trait of the British soldier's character—never losing courage—which is well-worth copying by our faint hearted countrymen. Our commanding officer was specially noted for his sanguine temperament and was even nicknamed by the Rebels as Bernard the boaster. Immediately on my return from my successful mission to Nabha, I myself heard him say, 'now that the Punjab is secured, taking Delhi is not even a day's work.'

But sitting before a city is one thing and taking it is another. Every surprise attack that we made upon the city proved unsuccessful, since we always found the garrison quite prepared to meet us. There was no doubt that in some mysterious manner all our plans were being conveyed to the enemy. Not only were they able to take the surprise out of our attacks, but they were able to deliver them also fairly successfully.

Our army which was encamped on a ridge commanding the fortifications, was not large enough to cope with the situation. The only circumstance that was favourable to us was the disordered condition of the populace of the city. The proclaimed Emperor was too weak to control the disorderly elements of the city and rioting and lawlessness prevailed in Delhi undeterred by the bombastic proclamations of the emperor, as he was not strong enough to compel obedience to his edicts. Our General knew that once a strong man was placed in charge of the city, who was capable of bringing into shape the chaos in the city our chances were very little. Bakht Khan a capable General with the Rohilkhand army was reported to be moving towards Delhi to join the rebels and serve the Emperor. Hence it was that he ordered frequent sorties in the hope of storming the city before its position got strengthened. Both the armies fully realised the value of the duration of the siege, on the minds of the wavering onlookers and therefore both strained their efforts, the one to end it, the other to prolong it—hence sorties and storming attacks were numerous enough.

The fact that every surprise attack, however secretly planned, proved not to be surprises really, was not a little disconcerting to our authorities. It was clear that an efficient network of spies closely watched our every movement and conveyed information to the besieged army constantly. While this irritated and vexed our officers, on the men it had the effect of infuriating them to such an extent as almost to brutalise them. They not only began to regard any 'native' as a spy but kicked and thrashed the poor, 'bhishties' and other camp followers mercilessly. It was not unusual, after the failure of each storming to find a number of bhishties and other coolies almost at the point of death on whom the rage of the British soldiers were vented.

There was a young servant from Madras. He was acting as call-boy to one of the officers and there was a Kashmir girl who was the bhishtie supplying water to the General's tent. As the reader could have surmised these two were beloved of each other. One night they were returning from a visit to an adjacent temple. It happened that very day a secretly planned and boldly executed surprise attack failed miserably and the enraged soldiers were dejectedly returning to their tents in a far from amiable mood. The sight of the couple irritated them. 'Where the hell are you going to' asked a soldier roughly.

The terrified bhishtie shrunk back, while the Madrasi managed to utter—'we are returning from the temple, Sahebs, where we went to worship the Swamiji who is there.'

'Swamiji be damned!' cried the soldier, 'all spies and spies' and he sent a well-directed kick towards the poorfellow.

With a view to mitigate the full force of the kick the man caught hold of the foot, and this unexpected pull floored the soldier. 'What! you dare to throw a soldier down! you damned spy!' cried the others and fell upon the poor fellow, kicking and belabouring him. When they left him he was very nearly finished. The Cashmiri ran to fetch the doctor. The doctor came after much delay, saw the patient, shook his head, and went away saying 'Rupture of an enlarged spleen.' The poor fellow, died within a few minutes.

The poor Cashmiri girl cried and went and complained to the General. 'He was my only companion—he is done to death for no fault of his. Is there no justice among you 'gora-log' '(white people)' she cried.

The General promised to make an enquiry and in the morning sent for the soldier who had kicked the victim first.

'Why did you kick him' asked the General. Unable to givean immediate answer he at once remarked sullenly 'Why did he have a dark skin' meaning that all such were spies. The General burst into loud laughter. It seemed to him too good a joke. After a few minutes he recovered and in a severe tone said 'I leave you alone this time with a warning for your funny answer. But don't let me hear of any such atrocities again; you will be severely dealt with,' and turning to the poor girl said 'It wasnot intentional homicide; you know what the doctor said. It was a mere accident. What to donow. It was fate' and dismissed her.

It was not surprising that the poor girl was not much consoled by the assurance that such things would not happen again. The one person in the whole world, for whom she cared was gone What mattered it to her, if the rest of the coolies were safe. The thing rankled in her heart. The callousness exhibited at the loss of her lover's life, the ill-time guffs of laughter wherever the story of the enquiry was repeated—and it was repeated in every tent that day—and the prevailing indifference towards the feelings of the coolies and camp followers affected her much.

That night she went to the Sadhu, performing penance at the temple and there cried her eyes out. The Sadhu comforted her and enquired after her trouble and learnt her bitter tale.

When she finished, the Sadhu sat deep in thought. 'These things denote a very bad state of things. I am afraid, even holy men like ourselves will not be safe from the rage of these white people. I think I must shift from here' he said and then suddenly bending towards her whispered 'Daughter, should you not avenge your lover's death'

'But I can't get justice anywhere' cried the girl despondently.

'Human justice may miscarry, but there is God above! Say will not your heart's sore get less painful, by the thought of having avenged the cruel wrong done to you, so wantonly and callously.'

'Yes! but how?' exclaimed the girl.

'Listen child' whispered the Sadhu 'The Goddess Kali is all powerful. Let him who mocked at your misery taste of the water from the well of the all-powerful' and then went swiftly away.

All this happened on the 2nd of July. Three days later General Bernard died. They called it cholera.

But one poor woman, a Bhistie, the frail water-carrier from Cashmere, gloated secretly over the occurrence and in her heart felt comforted that though men might deny her justice, yet the Gods and Goddesses above, have not their sense of justice warped by the colour of the skin.

Correspondence.

Yagnams in Tamil Nadu.

A *correspondent* writes:

I. At the village of Kovillur, near Sivaganga. two Yagnams—Chaturmasya and Southramani—took place for eight days beginning with 23rd of Panguni month of Rudrotkari year. These were performed by Brahmasri Harihara Ganapatigal of Triuppathur Patasala, blessed by the grace of His Holiness Sri Sankaracharya of Kanchi Kamakoti Pita. Vishnampet Brahmasri Ramaswami Dikshitar of Palamaueri took the leading part. Several able Pandits were present on the occasion.

II. At Sankalipuram in Tanjore District Brahmasri Venkittu Dikshadar of the same village performed what is known as 'Prathamathirathram' Yagna. It may be noted here that this Yagna is unlike others, difficult containing numerous prayogas. Hence rarely it is done even by the most orthodox. Credit of the success of this great Yagna is greatly due to Brahmasri Vishnampet Ramaswami Dikshitar, the uncrowned prince among the Sroutins of Tamil Nadu.

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OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counter-action of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

—*The Madras Mail.*

The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

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* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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